

# The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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LET US TAKE A CENSUS.—We have never yet been able to get a complete statement of the work and workers of the Woman's Missionary Society. The home secretaries have made annually an earnest effort to obtain reports with partial success. For several reasons it is very desirable to secure such reports before General Conference. A list of questions has been sent to each Yearly Meeting president with a plan to be used in securing reports from Quarterly Meetings and Auxiliaries. If all will aid a very complete statement can be obtained. We earnestly request the attention of all Quarterly Meeting and Auxiliary officers. If one Quarterly Meeting society fails to report, it will seriously diminish the aggregate result. If one Auxiliary sends no returns, the influence will be felt in less numbers. We have tried to do our work thoroughly. We plead now for completeness and exactness in reporting. Because of the fact that the secretary of the interior has not been able to secure reports during the past year, we are not in possession of the names of officers in Pennsylvania, New York, or Ohio. We are aware that most of the money from these States goes through the general treasury; but, as there is much work done according to the plan of the Woman's Society, reports are earnestly desired. To facilitate matters we print in this number the lists of questions. Any Q. M. president who receives reports in a State where the Yearly

Meeting is not organized for woman's work can send direct to the general secretary. Any Auxiliary not connected with a Q. M. or Y. M. society can also report directly to the general secretary, but we earnestly request that in all cases where the money goes through any other channel than the Woman's treasury the fact be stated, in order that the statistics may be fair and accurate. Much care should be taken to place the name of post-office and State on each report sent. Each Yearly Meeting president, or Quarterly Meeting or Auxiliary president not connected with State work, will please report by July 31, if possible, to Mrs E. S. Burlingame; post-office address for July and August, Ocean Park, Maine.

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#### WOMEN AS DELEGATES.

There is one thing which all women should think about much more than they have done. Men would be wise to think about it too. That is, the responsibility which one assumes when appointed a delegate.

There is especial need that careful thought be given to it now, because the discussion of the relation of women to our work is attracting more attention than formerly and we are frequently reminded that women in Free Baptist churches are eligible to office.

So far as women are appointed as delegates to Quarterly and Yearly Meetings because they are fitted to represent the bodies sending them, and are sent with the expectation that they are to assist in transacting the business coming before those bodies, there is fitness in the appointment. Whenever it is true that they are appointed as a *compliment*, and because there is an undefined sentiment among us calling for their appointment without the expectation that it is to amount to anything in practical results, the conditions need to be improved.

A study of the way in which women delegates at present represent their constituents leads us to some statements of facts

which may be helpful to us. This study has been made during the past year and a half in Yearly and Quarterly Meetings in States all the way from Maine to Dakota.

There have been women delegates present in all the Quarterly and in nearly all the Yearly Meeting sessions. They have almost invariably occupied a most retired position. In one or two cases they have made motions. In two or three instances they have joined in the discussions. They have been attentive listeners, and when voting time came have shown independence of conviction. Whenever work has been given them, they have done it well.

Considering, however, the number of women in the churches which are represented, and the fact that all the matters discussed are of mutual interest, it has seemed strange that women delegates have been in so many cases a practical non-entity. The only time when we have seen one in an official position was when a woman was elected assistant moderator at a Quarterly Meeting. The cases where any have been given committee work are so rare that it is speaking safely to say they are neither placed on committees, nor called upon to read letters, nor given any active duties except when money is being raised; on which occasions they are told that the "sisters can give too."

What causes this condition of things? Custom. The slowness of transition from old ideas to new ones. Men *have* done all those things. No reason occurs to them for any change. Women have been accustomed to the old order. To many of them there seems no reason for anything different.

We claim, however, that *all* delegates sent to represent either churches or Quarterly Meetings *are needed in active service*, and we shall not reach best results until they all have suitable responsibility placed upon them.

What blame there is (it is doubtful if so strong a word as blame can be applied) for present conditions must be shared

equally by men and women. It is true women have become accustomed to wait for their brothers to do all the appointing and most of the committee work ; but is there any reason for this waiting? They are either fitted to be delegates or they are out of place. If fitted, then it is their duty to inform themselves about the business and to take part in its transaction.

The present conditions are illustrated by the following occurrence at one of our Quarterly Meetings : Delegates were being appointed to the Yearly Meeting. The "brethren" had nominated all but one of the fourteen, when a woman delegate somewhat timidly inquired why, as so nearly all the church-members were women, none had been appointed. The nomination of the delegates was then referred to a committee, and when the report came that *one woman's* name appeared. She at once disclaimed having any personal thought in making the suggestion, but her name remained.

In this incident are involved all the phases of the whole matter. (1) It never occurred to the brethren to nominate the women as delegates. (2) When a woman suggested it they did not appreciate her spirit, but thought only of personal ambition. (3) It would have been as easy for her to nominate one of her sisters as for her to ask the brethren why they did not do it. (4) It would have required courage to make the nomination, but that was just what she was there for, not to ask why the work was not done by some one else ; and still our sympathy cannot but be with the woman who summoned all her courage and expressed a conviction, and for it suffered what to many women is a species of martyrdom,—misrepresentation before the public.

Are our women ready to take up their cross and be delegates? They have the ability. Have they the courage? We are having a great deal of theorizing among us about the relation of women to denominational work.

But our study of the subject has shown us that we are a long

way from making the theories practical. In doing this, men's ideas must be more or less revolutionized. Women's practice must be quite as much so.

In every department of secular life women are taking up new responsibilities. The time is ripe in the Christian world. But the growth of changed sentiment cannot be forced and remain healthful. Transitions require time. Therefore we all need patience with our brothers in these days of the new chivalry, and patience with our women who find it hard to make practice keep step with conviction.

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#### THOUGHTS ON NEW DURHAM HEIGHT.

ALL readers of our denominational papers have been interested in the recent centennial of the New Hampshire Yearly Meeting. It was an inspiration to stand on New Durham Ridge and look out over miles of beautiful scenery. At our feet a broad valley 'outstretched itself in most comfortable fashion. Several villages nestled restfully among the trees. Beyond, another ridge recalled the verse learned in childhood :

"The hills of New England!  
How proudly they rise  
In the wildness of grandeur  
To blend with the skies."

Still beyond the White Mountain range with Mt. Washington in full view further suggested :

"With their far azure outline,  
And tall ancient trees,  
New England, my country,  
I love thee for these."

Standing on the height where the New Durham meeting-house invites worshipers from the country around, and where the tent was pitched in which the hundreds worshiped dur-

ing this centennial session, it was easy to feel, as Randall felt a hundred years ago, that the religion which Jesus came to embody in the lives of men is one of breadth and height and spiritual freedom. No surroundings could be more favorable to broad, free conceptions of spiritual truth. When Randall breathed the free air on these hills, it must have been typical of the free salvation given for "all who will." The restfulness and beauty of this scenery must have been sadly out of harmony with the creeds as presented from the pulpits of that day. Because he could not believe those creeds, because nature and revelation taught him broader, freer truths, and because he was true to his convictions, for more than a hundred years Free Baptists have been among the leavening influences of our Christianity. May we be as true to our convictions.

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#### GIVING.

LET us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Your opportunity. "As ye have opportunity do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store, as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."

Oh that men would accept the testimony of Christ, touching the blessedness of giving! He who sacrifices most, loves



most; and he who loves most is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other.—*Watchman.*

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“SO I SEND YOU.”

“THE night lies dark upon the earth, and we have light;  
 So many have to grope their way, and we have sight;  
 One path is theirs and ours—of sin and care,  
 But we are borne along, and they their burdens bear.  
 Foot-sore, heart-weary, faint they on their way;  
 Mute in their grief, while we rejoicing pray;  
 To them a stone is boon on which to rest,  
 While we lie pillowed on the Father's breast.

“Father, why is it that these children roam,  
 And I with thee, so glad, at rest, at home?  
 It is enough to keep the door ajar,  
 In hope that some may see the gleam afar  
 And guess that that is home, and urge their way  
 If they, perchance, may reach it on some day?  
 May not I go and lend them of my light?  
 May not mine eyes be unto them for sight?  
 May not the brother-love thy love portray,  
 And news of home make home less far away?

“Yea, Christ hath said that as from thee he came  
 To seek and save, so hath he, in his name,  
 Sent us to these, and, Father, we would go,  
 Glad in thy love that thou hast willed it so  
 That we should be partakers in the joy  
 Which even on earth knows naught of earth's alloy—  
 The joy which grows as others' griefs grow less,  
 And could not live but for its power to bless.”

—*Selected.*

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“Resolve, my friend, to go as carefully through life as you would through any other brier patch, and you will save yourself a vast amount of mending.”

## OUR GREATEST NEED IN THE WEST.

BY MRS. A. A. MCKENNEY.

WE hear much said about the great needs in our Western States. For years the cry has been for more churches, more men, more money ; and still the cry increases, and we sometimes wonder will it ever cease? We certainly need all these, for we cannot reach the people unless we give them the gospel ; and in order to do so we must have houses of worship, and missionaries to present God's Word and money to sustain them. But there is another need that seems to me greater than any of these. And that is a genuine missionary conversion in every church in the West and in every Christian heart.

Here and there we see a church that is converted to the cause ; here and there we see individuals that are planning how they can accomplish the most in spreading the message of salvation. But the majority of church-members are not so interested in this work as it is their duty to be ; and we sometimes hear one declare he is not interested in the subject of missions at all. It hardly seems possible that any one who feels the assurance of sins forgiven through a crucified Saviour, could say he is not interested in that Saviour's great mission to seek and save the lost.

Is it not because of ignorance in regard to the world's needs that people are not more interested? Many Christians are deplorably ignorant concerning the salvation of others, and take no pains to inform themselves. In many a home in our denomination we find two or three newspapers taken, one-half of whose contents are not read, or are unprofitable if read, while any one of those papers cost as much as one published for the advancement of Christ's kingdom, and whose pages are filled with the thoughts of the ablest men and women of our day.

If we would spend a little of our money for those papers that tell us of the spiritual needs around us, and some of our time in reading them, our hearts would be more interested in



our Master's work. There are many families in our churches having no paper bearing upon the subject of missions. To stimulate them to an interest in the cause there must be a greater diffusion of missionary intelligence. They must be informed in regard to the condition of the world and especially of our own country. They need especially to study the geography of our Western States and Territories, the character and habits of the foreigners who are settling in them, and their need of Christian instruction and influence. If we who are interested in this work keep our eyes wide open, we will find items to give them almost everywhere. And if we who have been converted to missions would do a work quite as pleasing to God as going to foreign lands, we will find it in opening blind eyes to see the needs of a sinful world; in filling idle hands with the work the dear Saviour would place in them; in enlarging hearts to sympathize with needy ones everywhere; and in loosening purse-strings so that our Lord may have that which is his own. Until all this is done we shall never be able to accomplish what God wants us to do as a denomination. Here and there an individual may do all his duty, but God wants each one to do his duty. To bring this about is the work of those who see their own duty clearly. But some dear sister will say, "O, I haven't time to talk to others about missions." Why not? You have plenty of time to talk of other things that do not lie so near your heart as the salvation of souls. Another says, "Why, I haven't any talent." It doesn't take much when the heart is full of love to sinners. Still another says, "I don't feel called to this work." Surely each child of God is called to let his light shine. When our hearts are as interested in Christ's cause as they should be, we will be watchful how we may advance that cause. What we as a people lack is understanding of and love for Christ's cause, and when we have this we will have men and money enough to carry on our work successfully. Therefore our greatest need in the West is earnest personal work with those who are not

interested, that all our church members may be speedily converted to missions.

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#### GLIMPSES AT PAPAL EUROPE.

**I**N order to aid in the study of some of the papal countries of Europe at our August meetings we give some facts connected with mission work and its needs in Italy, Spain, and France.

*Italy.*—As the seat of papal government this country especially interests us, for while local political authority no longer remains, ecclesiastical power reaches out its strong arm and seeks to grasp the earth for Catholicism. But we find that even here Protestantism has a strong hold. "The Evangelical Church of Italy, formerly called the Free Italian Church, is doing a noble work for Christ in that land. It has many encouragements attending its work. The churches number 31, with 55 stations. There are 2,305 communicants, and 1,374 school children. Evangelist Spigno of Genoa, one of its agents, makes the following cheering statement: 'The time is not mature for a profound and general revival among the Catholics, but it is certainly coming through the power of Christ. With pleasure, too, I observe that the skeptical spirit, once so dominant, is gradually dying away, so that the Gospel is no longer the object of scorn. In regard to Catholicism, it is morally demolished.'"

The work being done in the United States to extend to Catholic countries the freedom of thought demanded by Protestantism is organized as the Pauline Propaganda, with the following statement of purpose:

"This Society shall be known as the Pauline Propaganda.

"The object of this Society shall be the conversion to Christ of Roman Catholics and others, the calling attention of the people to the aggressions of Romanism, the opposing by all legitimate means the elevation to civil, political, or military

positions of men who owe allegiance to any foreign potentate or power.

"We pledge ourselves to pray for the conversion of this people, and work for it by speaking in love to those whom we meet, by seeing that they are supplied with a copy of God's Word, and with such literature as shall be helpful in building them up in the knowledge and grace of our Lord and Saviour Jesus Christ. To this end we will support the preaching of the Gospel to those now shrouded in the darkness of Papal night.

"We will strive to gather children into Sabbath-schools, promote the observance of God's holy day, and secure places of worship (such as tents, halls, and meeting-houses) as shall be best suited to the necessities of the people among whom we are to work, encouraging them when converted to unite with Gospel churches.

"We will support our public schools and seek to keep in them the Bible, and exclude from their management those who are opposed to its being the guide to our youth.

"We will oppose using public funds for the sectarian purposes.

"We will seek to induce our Roman Catholic fellow-citizens to take their church property out of the hands of the bishops, and place it in the hands of trustees, in accordance with the general law that governs other churches.

"We heartily indorse the sentiment, 'In essentials unity, in non-essentials liberty, in all things charity,' and so it shall be our aim to aid the brotherhood by any means at our command, and advance the interests of the true and good, so that the state may be built up in the faith of our fathers, and that God may be glorified as our rightful Ruler."

*Spain.*—This country is mainly under the domination of the Catholic Church and is especially devoted to the worship of the Virgin Mary, but missions are slowly making their impress. Perhaps nowhere have medical missions been more

valuable in expressing to the people the spirit of Protestantism. A writer says :

“ Medical missions in Spain have gained the confidence and gratitude of many who were once most fanatical. Over one hundred patients in one summer came for treatment from Castillon, one of the most priest-ridden places. A year or two ago the pastor and his brother, Don Alexander, went there to distribute portions of the gospel, and escaped with their lives but not without injury from showers of stones. Since then, through the medical mission, the way is being prepared. There is hope soon to be able with safety to open a hall for the preaching of the gospel and a Sabbath-school. A priest here professed to be able to cure the intermittent fever which attacked so many in the summer. He charged even the very poor four shillings a visit ; but, as *no one was cured*, his patients very soon forsook him and came to the medical mission. As each case without exception has been remarkably successful, the faith of the people is unbounded, and the fame of the Protestant hospital has spread far and wide. The patients, once our bitterest enemies, have been most grateful for benefit received, and have brought little gifts of fresh eggs, fine fruit, etc. Their surprise was great when told that the doctor's advice and medicines were *gratis*. One day a patient remarked, ‘ What a great favor, what mercy and kindness, you have shown to me and to so many. If the tree is to be judged by its fruit, the Protestant tree is better than the Roman Catholic one. You will always be welcome to the house of your servant.’

“ Whilst waiting to see the doctor the patients listen with great attention to the reading and explanation of the Scriptures. Most of them have never seen a Bible before. On leaving each one receives a little gospel portion, and the children a pretty text-card, accompanied by a kind word of sympathy. As patients come continually from distant towns and villages, the ‘ good news ’ is thus carried far and wide. When

the medical mission had been open for twenty-two months, 1,011 patients had received treatment and relief, and in many cases been visited in their homes. At first the people were *afraid* to attend the Protestant hospital, but good results are changing fear into *confidence*. Much more could be done but for the lack of means."

*France.*—The success of Protestant ideas in this country at once suggests the McAll Mission.

"This mission to the working people of Paris and of France, which has been continually enlarging its field ever since it was founded by Mr. McAll among the Communists of Belleville immediately after the suppression of the Commune, has proved by its flexibility and its wonderful power of fitting means to ends to be admirably adapted to meet that reaction toward religious belief which is at present so marked a feature in French thought. While even the secular press is noticing the decline in materialism and skepticism, the new interest in religion—*any* religion, be it Buddhism, or Islamism, or Christianity—which is felt in intelligent and intellectual circles, we find those stations of the McAll Mission which are in the center of Paris crowded by a different class of people from those who first attended these meetings, and who still frequent the halls in the *faubourgs*. In the Latin quarter a good number of students attend the meetings, and in the large Salle New York on the Rue Rivoli, a hall entirely supported in all its varied activities by the ladies of the New York McAll Auxiliary, the *daily* meetings are attended by well-dressed, intelligent men and women; the greater number being young men. This is a remarkable sign of the times, and one that cannot be over-estimated. At Marseilles, at Lyons, and in other cities, the same interest is found. In one of the suburbs of Lyons, for example, is a Fraternal Society of 130 young men, who meet weekly in the McAll station for instruction in Christian doctrine and practice.

"The adaptability of the McAll Mission to meet every need

as it presents itself is one of the most striking features of this unique work."

We are indebted to the *Missionary Review* for valuable information.

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## FROM THE FIELD.

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### ON THE ROAD TO KALIMPONG.

BY DR. NELLIE M. PHILLIPS.

STANDING on the terrace beside the magnificent new Catholic school building in Darjeeling, and looking far across the mountains, one sees in the smoky distance some grayish-white objects which might easily be mistaken for boulders stripped of their covering soil. With the help of a good field glass they take on a definite outline, and what seemed boulders now appear the white walls of dwelling houses with, at their left, a little brown stone kirk.

This group of buildings is the Scotch mission station of Kalimpong, and, though much nearer as the crow flies, is twenty-six miles from Darjeeling by the circuitous route by which pedestrians must reach it. During a recent vacation in Darjeeling, in company with one of the many lady doctors Philadelphia is sending to India, I had the pleasure of a visit there—a pleasure too great to be enjoyed alone. The climate of Darjeeling during the last days of October is usually all that could be desired—cool, bracing, dry. Just such a climate as to make one with a fondness for out-door life indulge in regretful dreams of the never-to-be-recovered days when modern inventions had not interposed between man and nature the innumerable appliances of civilization; when one could live



all day in the untainted outdoor atmosphere, and, rolling himself in a blanket, sleep all night under the silent vigil of the stars.

Surely not all the pleasures of life are crowded into these latter days, nor were all the horrors of death into those earlier times when a falling tree or a mountain torrent brought suddenly and with comparatively little suffering that last inevitable experience which thousands reach now only through years of mental anxiety and physical pain.

But I am on my way to Kalimpong. We ride mountain ponies, are provided with abundant lunch for the day, and find hospitable entertainment at the planters' bungalows at night. We plan to lose no pleasure by haste, but take four full days for the round trip.

The winding road cut in the mountain side leads first through the Rungaroon forest where magnificent trees shade the way. Framed in by their moss-draped trunks and branches we get a succession of most charming views. Now we have the south slope of Darjeeling, "the mall" and observatory hill at the right, Jelapahar and the soldiers' quarters at the left, while still farther to the left and much higher is the deserted encampment of Senchal, where rows of chimney stacks outlined against the sky, like sentinels under vow of silence, keep watch over a spot which proved so dreary that more than one poor soldier sent to recover his health was driven to suicide. Finally the government, in compassion, abandoned the place for one lower on the mountains and nearer human neighbors.

A turn in the path brings us other views. Many feet below and dotting the mountain sides at long intervals are the tea estates with their group of white buildings outlined against the rich green of the tea plant, which stretches for acres in dense rows over the mountain slopes.

Here the European planter, sometimes alone, sometimes

with his family, lives for years in exile, hard at work from dawn to dark overseeing his army of coolies in field and factory.

Again through a break in the forest, hundreds of feet below, we catch sight of the rapid blue current of the Lesta or the Rungeet. Looking from their waters straight up, up, till the vertical angle is spanned by an altitude of more than five miles, the eye meets the glistening peaks of the snowy range.

One never wearies of the snows, but soon falls into the habit of turning from everything else, whether labor, pleasure, or rest, to catch the latest surprise in their ever varying beauty. The first pencil of morning light tips Kunchinjinga with tints of pearl which are caught and reflected by peak after peak. The golden and roseate shimmer gradually creeps down the mountain side till the sun, rising higher, chases away these more delicate tints, and the whole magnificent range stands out against the sky a wall of glistening silver. Again and again a billowy cloud curtain hides all but here and there a rugged peak. The changing glories of sunset have a beauty of their own, and even midnight vies with noon, the witchery of moonlight working ghostly wonders of light and shade among the silent heights.

But a cloud is creeping up from the valley ; in a moment river, mountain, and city, all that does not lie within twenty feet of us, is shut out as by magic. A friendly cloud, for it turns our eyes from the unattainable to the neglected beauties by our path.

Ferns, mosses, lycopodium, grow in the wildest profusion. The ground-pine blankets whole slopes with its soft green ; purple and white orchids and mountain flowers of which we never heard the names blossom about us ; we gather till our hands are full, and regretfully throw away that we may gather more.

But you will tire of hearing sooner than I of telling of those never-to-be-forgotten days of tramping through the Himalayas

when leisure, a pleasant companion, and breathing all day as good atmosphere as God creates, made mere existence a delight.

But why should I tell you all this in the HELPER? We tell you our trials. It is only fair we should tell our blessings as well.

Coming to the hills after four days on the plains this *was* a blessing, strengthening the body and refreshing the soul. I thanked God for it and returned to my work with renewed purposes of diligence in his service.

*Balasore, March 18, 1892.*

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## HOW TO INTEREST AND HELP.

### NO. II.

BY LIBBIE C. GRIFFIN.

I WOULD suggest the following in regard to work for missions in our churches, societies, and Sabbath-schools:

1. Whether there is a mission society organized in your church or not, have mission meetings regularly—not to suit convenience. It were well to have a meeting once each month on Sunday evening—two meetings being for prayer, experience, and song; the third (one each three months) for speeches, papers, etc. These prayer meetings might be led by different laymen or women, and need not follow the same routine. Some of them might be made more like Bible readings, some only for prayer, some praise meetings, some like the precious covenant meetings for experience, and some might combine these with profit. The pastor's strong support will be behind all, and his word or prayer will ever be an inspiration. But he will be thankful to see his workers grow by taking responsibility and giving their best thoughts to those he tries so constantly to teach.

2. The meetings held once in three months may be varied in regard to those taking part by having women's meetings, laymen's meetings, young people's meetings, children's meetings, ministers' meetings (get some of the dear old ministers

to help in this), and frequently meetings in which all these shall take part. Those who help in meetings are helped, and each different person represents a different circle of friends who will be especially interested in what he says and does.

3. The exercises as a rule should be short. If one speaker or writer has much that is good to say, cut it in two and give a part in two different meetings.

Don't take it for granted in your talk or paper that those you address do not care for missions, and then give them a talking to accordingly. From your own full heart tell them of the work, of the encouragements, of the discouragements, of victories, of defeats; and their interest will be so increased that they will see the need of them in this battle for the eternal life of those as yet unsaved.

4. Those who have something to say that is worth hearing *get it from somewhere*. Each member of your church, society, and congregation should take as many as they can of our own papers, the *Star*, *HELPER*, *Free Baptist*, and *Dayspring*. Then they will know of our work, will care for it, and can help tell about it. Then as a society or Sunday-school you can wisely take other periodicals, such as *The Missionary Review*, *Our Day*, *The Union Signal*, the missionary periodicals of other denominations, etc. Use them as they come and keep them on file for future use. Get for your Sunday-school library as they are published new books on home and foreign mission work, books of travel, and books descriptive of different lands and people. Your Sunday-school is for children of all ages from four to fourscore years. Stanley's last book would do more to rouse these, old and young, to effort for Africa than would half the religious stories with which some Sunday-school library shelves are filled.

For those who really cannot and those who absolutely will not take Christian papers let there be a committee appointed to arrange a system of loaning papers between those conveniently situated to give and to receive.

In villages and towns this committee might get and distribute many small packages of papers to families who would be glad to get them and the cheery call that their giving necessitated. In this way some learning first to love our good papers would learn to love our church and our precious work.

5. Do we not make a sad mistake in our teachings in regard to the amount each should give for missions? If our large-hearted men and women had not heard such teaching from childhood they would resent it now. Some ministers ask their people (I have heard it) to sign one cent a week for missions, and in collections to each *give a little*. If the girl working in the kitchen should give one cent a week, her mistress should give twenty-five. If the hired man should give one dollar a year for missions, the man who hires him should give what? God's rules are as good as you or I can make. Are they not infinitely better and worth being obeyed? His rule is one-tenth. One-tenth to be given to God of all that *is raised* (not of all that is sold) on the farm, one-tenth of the salary of professional workers, mechanics, wage-earners of any sort. One-tenth of gifts received and extras earned in any way. Oh, how precious the keeping of accounts becomes, and how profitable, too, to those who have not before kept them!

Then for us to lay our gift aside on the first day of every week is God's plan. Some say this giving by rule so much each week is a bother. They would rather give it all at once and be done with it. As well say it is too much bother to kiss your children good-night on the first day of the week, so you will kiss them fifty-two times on the night of the first Sunday and be done with it. Love does not count the time given to the loved one "a bother."

Others say this giving by rule is a cold, calculating way. Calculation in Christian work would revolutionize it. The common sense God gave us can be used no better than to his glory. But he knows we are impulsive beings and want to give when the heart is touched. So besides the tithes he arranged for the Jews to give "firstfruits of the flocks," "the first of thy ripe fruits," "burnt offerings of his own voluntary will," "meat offerings," "peace offerings," "trespass offerings," "wave offerings," "leaving of the harvests for the poor to glean," freewill offerings for repairing God's house, offerings of children consecrated to God.

So we, besides the weekly gifts of tithes, can give when and where the heart prompts, birthday gifts to God's work, Christmas gifts, gifts for the loved ones who would have given had they lived (giving on their birthdays or the anniversaries of



their entrance into glory), at times of thanksgiving and times of special need; children may be given to God's work, and—as with the Jews of old—the firstfruits of the flock, “without spot or blemish.”

Not all of the tithes and special gifts should be given for missions, but when the pastor has been generously paid and good gifts made to schools, etc., there will be left for missions more than the one dollar *a year*, will there not? God help you who are not giving tithes to try it, and then give you room for the promised blessing.

6. Money given should usually be divided between the Home Mission, Foreign Mission, and Education Societies, though personal preferences must be respected. The home missions column in the *Star's* monthly mission column is painfully empty. The New England Association, the Central Association, the Michigan Association, are doing good home mission work within their own limits. What are they doing for the regions beyond? Our loved Woman's Society members were to give their dollar a year besides their church contributions. Are some forgetting the regular work and doing only the extra? Let us take the *Star* to our closets and pray over that home missions column, and then see what we can do to fill it. I am in India and see great need of more money to use here, and yet I think that a larger proportion of our funds should go for home missions.

In every six dollars given two might go for foreign missions, two for home missions in your Association, one for home missions outside your Association, and one for the Education Society. This is a slight change in favor of home missions from the proportions of our present card system. If a young woman earned \$40 a month her tithes would be \$48 a year.

Then, if she wished, she could give from these \$10 to her own church and Sunday-school, \$10 to the Balasore High School, \$10 to some home college or city mission church, \$6 as her heart dictated, \$4 for her W. M. S., \$4 for her A. C. F. work, and \$4 for her regular church mission contributions. Then would she know the luxury of giving.

In the good times coming when our Boards will be united, the division of our gifts will be simplified. Now let us give and live and *grow*.



## PRACTICAL CHRISTIAN LIVING.

## ONE MORE UNFORTUNATE.

BY MERICA EWING WATERS.

ONE more unfortunate gone to her grave,  
Yes! there was none the poor creature to save,  
Scorned and despised, if ever she tried  
To "be good," all help seeming denied;  
Good women passing each day on the street,  
Cold looks they gave her, or—fearing to meet—  
Turned from her pathway and left her to go  
On to destruction with footsteps not slow.  
Barred was the road to goodness and truth,  
Where she no doubt had traveled in youth.  
No door was open but the passage to sin;  
Evil beguiled her and fear drove her in;  
O but to think of it! ye of her sex  
Who live your pure lives with nothing to vex,  
Once she was pure and sweet as *your* child,  
And into her dear mother's face daily smiled.  
What her temptation, her weakness, or love,  
Is known, I am sure, to dear Father above;  
A kind, tender word, or a true woman's hand,  
Would have strengthened her soul, helped her to stand,  
For her were the frowns on each good woman's face,  
They felt (so they said) she polluted the place  
Where they stood, the men welcomed the while;  
For them were kind words, bright eyes, and a smile.  
She rushed out of life, not knowing or fearing  
The river of death her sick soul was nearing,  
Far better she thought the land so unknown  
Than this beautiful world where her soul was alone;  
Gone to her death insane with her woe!  
Reckless of God's love unfelt here below.  
Thousands around her with no thought of their sister,  
With her dire necessity none to assist her.

Think of her tenderly, forgetting her sin ;  
 Remember it did not with her begin.  
 Weep o'er her sorrow, and never again  
 Scorn the poor woman—and smile on the men ;  
 Think of the others still in the mad race,  
 And show them a womanly, pitying face.  
*Grand Rapids, Mich.*

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### HOT DAY THOUGHTS.

Don't worry.  
 Don't hurry. "Too swift arrives as tardy as too slow."  
 "Simplify ! simplify ! simplify !"  
 Don't over-eat. Don't starve. "Let your moderation be known to all men."  
 Court the fresh air day and night. "O if you knew what was in the air !"  
 Sleep and rest abundantly. Sleep is Nature's benediction.  
 Spend less nervous energy each day than you make.  
 Be cheerful. "A light heart lives long."  
 Think only healthful thoughts. "As a man thinketh in his heart so is he."  
 "Seek peace and pursue it."  
 "Work like a man ; but don't be worked to death."  
 Avoid passion and excitement. A moment's anger may be fatal.  
 Associate with healthy people. Health is contagious as well as disease.  
 Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.  
 Never despair. "Lost hope is a fatal disease."  
 "If ye know these things, happy are ye if ye do them."

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THE great commission, "Go disciple all nations." The great refusal, "Stay at home and convert everybody."—*Bap. Miss. Mag.*

## THOUGHTS FOR CHRISTIAN LIVING.

CELIA THAXTER says, "And how refreshing is the sight of the birdless bonnet. The face beneath, no matter how plain it may be, seems to possess a gentle charm. She might have had birds, this woman, for they are cheap enough and plentiful enough, heaven knows; but she has them not, therefore she must wear within things infinitely precious, namely, good sense, good taste, good feeling. Does any woman imagine these withered corpses (cured with arsenic) which she loves to carry about are beautiful? Not so; the birds lost their beauty with their lives."

The *Independent* tells a pretty story of a sweet-faced Quakeress of Philadelphia. She was lately hastening along a street when she unwittingly ran against a small newsboy, sending his papers in all directions. Assisting the youngster to collect his wares and dropping a nickel into his hand with the apology, "I'm sorry for thee and my carelessness, my son," she hastened away. The little fellow gazed after the retreating figure with awe, and at last muttered to a companion the question, "Say, Mickey! Mickey! Be that the Virgin Mary?"

"At the close of a long prayer by a father who had prayed for a poor family his son said, 'Father, if I had as much wheat in the barn as you have, I would answer that prayer myself.'"

Washington Gladden says, "There is many a delicate lady whose own hands are busily embroidering the napkin wherein she will wrap for burial the talent God gave her for the service of her kind."

Lady Henry Somerset says, "All I know in regard to the mysteries of human life is in the Bible. I fall back on the teachings of Christ. Life is but a day's work, hut it is a trust we take from God."

BROTHERLY KINDNESS TO THE ERRING.—A young woman some time ago entered a dry-goods store and wished to look

at several things, and among others at kid gloves. After looking at ribbons, laces, and sundry other articles, she made a purchase of some small matter for five or six cents. A gentleman in the store noticed that she had concealed one pair of the kid gloves which had been put on the counter for her examination. While the clerk was making change the gentleman managed to notify the merchant of the theft. While many would have spoken very harshly and reproachfully to the young woman, or perhaps have charged her double for the gloves, a better spirit moved this excellent merchant. Wishing to speak with her aside for a moment, he told her that he was aware that she had yielded to a base temptation and had taken a pair of gloves. She acknowledged her guilt and would make any required compensation. But he would neither take the gloves back nor take any compensation for them. Kindly and *brother-like*, he desired her to keep them as a warning, hoping that no such temptation would ever overcome her again. Who could have done anything more noble or more likely to reform or save from future errors?

TWO PORTRAITS FROM THE CROWD.—Charles Swain draws the following portraits, the originals of which we meet almost daily:

“Some beings, wheresoe’er they go,  
Find nought to please or to exalt,  
Their constant study but to show  
Perpetual modes of finding fault.

“While others, in the ceaseless round  
Of daily want and daily care,  
Can yet cull flowers from common ground,  
And *twice* enjoy the joy they *share*.

“Oh! happy they who happy *make*,—  
Who, *blessing*, still themselves are blest!  
Who something spare for others’ sake,  
And strive in all things for the best!”

## HELPS FOR MONTHLY MEETINGS.

## THE CONCERT CALENDAR, 1892.

*January 3.*—General Outlook of the World.

*February 7.*—China and Thibet. Confucianism.

*March 6.*—Mexico, Central America, West Indies, Cuba. Evangelization in Cities.

*April 3.*—India, Ceylon, Java. Brahmanism.

*May 1.*—Burmah, Siam, and Laos. Buddhism.

*June 5.*—Africa. Freedmen in the United States.

*July 3.*—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.

*August 7.*—Italy, France, Spain, Papal Europe.

*September 4.*—Japan, Korea, Medical Missions.

*October 2.*—Turkey, Persia, Arabia, Mohammedanism, Greek Church. Normal Christianity.

*November 6.*—South America. Papacy. Y. M. C. A. Home Missions.

*December 4.*—Syria, Greenland. Jewish Missions. Educational

## QUESTIONS FOR AUGUST.

[See article, "Glimpses of Papal Europe."]

WHAT may be said of Italy?

What of the Evangelical Church?

Its present condition. Its prospects.

What is the Pauline Propaganda?

What are its belief and purpose?

Give the present condition of Spain.

What is being accomplished by medical missions?

Give facts in connection with them.

What valuable mission is advancing Protestant Christianity in France?

Describe the McAll Mission.

Tell about its work and success.

*Let each member present give some thought from Practical Christian Living.*

## OUR CENSUS.

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THE following are the sets of questions referred to in the article on taking a census. Please note that in all States organized for the work of the Woman's Missionary Society, reports of Auxiliaries are to be sent to Quarterly Meeting presidents, and Quarterly Meeting reports are to be sent to Yearly Meeting presidents, unless where the work is placed in the hands of the secretaries; while Auxiliaries or Quarterly Meeting societies not connected with other bodies are to send directly to the General Secretary, Mrs. E. S. Burlingame. Address during July and August, Ocean Park, Maine.

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### QUESTIONS FOR YEARLY MEETING.

#### WOMAN'S MISSIONARY SOCIETY.

1. Have you an organized Yearly Meeting Woman's Missionary Society?
2. Does it hold business and public meetings at each annual session of the Yearly Meeting or Association?
3. Are meetings ever held at other times?
4. Is there a Yearly Meeting agent for the MISSIONARY HELPER, who calls for reports at all Quarterly Meetings as to whether they have active Quarterly Meeting agents?
5. Does your Yearly Meeting take up any specific work of the Woman's Society? If so, what?
6. Are all your Quarterly Meetings organized for the work of the Woman's Society?
7. Do you have in your annual meeting reports from each Quarterly Meeting?
8. Have you any woman in your Yearly Meeting who is fitted to do evangelistic or organizing work?
9. What women in your Yearly Meeting are doing such work?



## QUESTIONS FOR QUARTERLY MEETING.

## WOMAN'S MISSIONARY SOCIETY.

*To be sent to Q. M. presidents by Y. M. presidents.*

1. Does your Quarterly Meeting Woman's Missionary Society hold business and public meetings at each session of the Quarterly Meeting?
  2. Are meetings of the Quarterly Meeting Society held at other times?
  3. Is there a Quarterly Meeting agent for the MISSIONARY HELPER who tries to have an agent appointed in each church and calls for reports from them?
  4. What specific work for the Woman's Missionary Society is your society doing?
  5. What other work, home or foreign?
  6. How many churches in your Quarterly Meeting have Auxiliaries?
  7. How many have organized the children in any way for mission work?
  8. Have you women in your Quarterly Meeting who are fitted to do evangelistic or organizing work?
  9. Are any doing such work? If so, who?
  10. What other items of interest can you give?
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*To be sent by Q. M. presidents to the Auxiliaries.*

1. Have you an active Auxiliary to the Woman's Missionary Society?
2. How many members?
3. Do you hold monthly meetings?
4. Do you arrange regularly for public meetings?
5. Have you a children's band or any other organized children's work for missions?
6. Have you an agent for the MISSIONARY HELPER?
7. Has your society a specific part of the work of the Woman's Missionary Society?
8. What other work, home or foreign?
9. Are there any women in your church who are doing evangelistic or organizing work beyond your own society?
10. What other items of interest?

## WORDS FROM HOME WORKERS.

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### NEW HAMPSHIRE.

THERE seems to be good reason for departing temporarily from the rule of this magazine in regard to resolutions. There is a feeling on the part of many that in no other way can the Yearly Meeting and Quarterly Meeting societies express their thought in regard to the important question which circumstances press upon their attention.

Rhode Island spoke first (see resolutions in June *HELPER*). The New Hampshire Yearly Meeting Woman's Missionary Society, after carefully considering the different phases of the question, took an informal vote; the majority expressing the preference that no change be made in the relations of the society, the minority voting that *under some circumstances* they would favor placing the work in charge of General Conference. After further discussion the following resolutions were adopted with one dissenting vote, the dissenter not favoring any union.

*Whereas*, In the providence of God there has been committed to the Free Baptist Woman's Missionary Society specific work, including Sinclair Orphanage, zenanas, ragged and industrial schools, and Bible teaching in India, certain departments in Storer College and funds for the education of the colored people; therefore,

*Resolved*, That we believe it to be the duty of the Free Baptist Woman's Missionary Society in its organized capacity to care for these trusts until suitable provision is made for the continuance of the work by an equitable representation of women in the delegation to General Conference, on the Conference Board, and in the general management.

## MASSACHUSETTS.

The Massachusetts Association met the following week in Worcester. The subject was again considered here, and the opinion took form in the resolutions following, which passed unanimously :

Fully believing the organizing of Free Baptist women for special work in mission lines to have been the direct leading of the Lord and in accordance with his will, as seen in the quickening of our spiritual life and in the broader thought and larger culture which have come into our homes and lives as women through the developing processes of this society in its moral as well as spiritual life and recognizing the crying need for more aggressive work in all our benevolent lines and the many promising openings for better and larger service, and believing that He who called us to the work still bids us go on ; therefore,

*Resolved*, That we believe the time has not come when we can safely and in mutual harmony turn over our part of the work and personal responsibility into the hands of General Conference.

## MINNESOTA.

*Money Creek.*—In the April number of MISSIONARY HELPER I notice a sketch under "Practical Christian Living," which brings to mind a moment's talk with a sister in the work not long since. She said, "I used to think my work had to be done just so and just such a time ; but I have found if I do work for the Master *it* has to be done at a certain time. So I leave *my* work and go as he bids me, and when I get home I find my work *all* there."

The Money Creek Auxiliary has done but little work through the winter months on account of sickness. Death has taken the sweet baby of our secretary, Mrs. H. T. Brown.

Little Inez was two years old and loved by all who knew her. The loss is great.

SOUTH DAKOTA.

DEAR HELPER: We have just closed a precious session of our South Dakota Quarterly Meeting. Rev. J. J. Hull of Sioux Falls preached the opening sermon on Friday evening on "Christian Growth." Rev. J. P. Hewes of Clear Lake preached Sunday morning on "What Is the Almighty That We Should Serve Him?" Sunday evening Rev. J. J. Hull preached again on being "Rooted and Grounded in Love." These sermons stirred all hearts by their truth and power.

The covenant meeting on Saturday afternoon was led by our own pastor, Rev. R. A. Coates. His subject was the "Faith of Abraham." The spirit that pervaded this meeting is beyond expression, but God's children who have been in similar meetings will understand without words.

Our missionary meeting held its annual election of officers on Saturday morning, and in the evening our usual entertainment, the collection of which amounted to \$6.19. It might be interesting to the readers of the HELPER to read our annual report, that they may know what we are doing. President, Mrs. A. J. Rowland, Sioux Falls; secretary, Rosina H. Palmer, Valley Springs; treasurer, Laura Darling, Sioux Falls. Number of Auxiliaries, 3; members 45; members of children's band, 40; HELPERS taken, 17. Amount of money raised from Auxiliaries, \$135.15; for the Balasore High School, \$465; by children's bands, \$14.70,—total, \$614.85. Expended as follows: Balasore High School, \$465; foreign missions, \$79.30; home missions, \$56.25.

R. H. PALMER, Sec.

*Valley Springs, S. Dakota, June 6, 1892.*

RHODE ISLAND.

*Greenwich Street Church, Providence.*—The Cheerful Helpers gave an interesting entertainment on the evening of June 3, consisting of missionary recitations, dialogues, and music.

This band has done nobly the past year in completing the payment of its pledge of \$25.

The thank offering meeting held June 7 by the Woman's Missionary Society was a success. The amount of money received thus far as a thank offering to the Lord for his mercies during the year is \$11.65. Mrs. Bisbee's Sunday-school class sent in as their contribution for the year, \$6.80. This amount, with the regular contributions of the Woman's Missionary Society, makes a good showing for the year's work.

A MEMBER.

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## Our Young People.

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### RANI "THE QUEEN."

BY DR. NELLIE M. PHILLIPS.

THE other day a Hindoo neighbor came to see whether I would take a little girl. She was neither an orphan nor very poor; her only fault was that having brown parents, she was born white. The father on seeing the child had deserted the poor mother in a rage. She had taken refuge in her own father's home, but hearing that we bought children she had come to sell it. I told him, "We *take* children, but never buy them. If she wishes to give it away let her come and I will see."

He soon returned with the mother, a nice-looking, timid young woman, carrying in her arms her first born, a three years old daughter, whose white hair and pink eyes showed me at once how unjustly the mother had been accused. The unfortunate child was an Albino, well formed and intelligent, but whiter than any European. The attachment between mother and child was evidently strong; but a Hindoo

woman in her position would seldom be allowed the luxury of a choice, no matter how her heart yearned for her child. She could not earn her own food, how could she care for the child? She must have known—poor little mother—what often becomes of children who are not wanted. As to selling it, that idea was probably not her own, but the idea of the Hindoo who brought her, and who intended to make the best bargain he could and keep the money himself.

She sat with her cloth drawn over her face, quietly shedding tears; and even that miserly Hindoo was touched when the child, understanding nothing of the cause of the mother's sorrow, crept up, peered into her face, and said again and again, "Don't cry, mamma; don't cry, mamma." Then snatching a cloth the child wiped away the tears with a vigor as though it were the grief itself and not its signs she was trying to erase. It was hard to separate them, but even this seemed less cruel than the possible alternative. She has been received into the Sinclair Orphanage, where she is the pet of the school; the girls vying with each other to do Rani "Queen" a kindness. Why do I tell this little story! Just as an instance to show you that these Hindoos have hearts that can love and can suffer. That 'tis their cruel religion that hardens them, and that it is for us to bring them back to the God who made them and loves them still. I am sure the memory of that little quivering lip and the oft repeated "Don't cry, mamma," will be a help to me when my faith wanes at the sight of the sin and cruelty of grown up Hindoos.

*Balasore, Feb. 5, 1892.*

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WE need the participation of women in the ballot-box. It is idle to fear that she will meet with disrespect or insult at the polls. Let her walk up firmly and modestly to deposit her vote, and if any one ventures to molest her the crowd will swallow him up as the whale swallowed Jonah.—*Beecher.*



**TEN CENTS AND A MORAL.**

Here is a silver dime, my son :  
Looks like lead, it is blackened so ;  
Not a bit like the shining one  
I dropped in my pocket a week ago !  
Dingy? Yes ; do you think it strange  
It should lose its sheen in so short a time ?  
Would you like to know what wrought this change  
For the worse in a brand-new silver dime ?

The cause is simple and readily told ;  
But pay good heed to it, son of mine !  
See if it does not a lesson hold  
For a bright, brave boy with a wish to shine.  
I draw from my pocket a copper cent ;  
See, there is the secret ; this silver dime,  
Dropped in the pocket by accident,  
Has rubbed against copper all the time.

And the copper is never a whit more white,  
And has gained not at all by its company ;  
But the silver dime comes out less bright,  
And its value is questioned, as you see !  
Now the moral for boys is very clear ;  
And you see it, of course ? Well, lay it to heart ;  
And see, I drop the dime in here  
And the copper there ; let them be apart !

—Selected.

## LETTER FROM MRS. S. P. BACHELER.

MIDNAPORE, April 10, 1892.

DEAR CHILDREN: One day I was in a zenana house where there were quite a number of young girls playing around. They were very pretty and seemed quite happy. One girl about ten was carrying in her arms a lovely boy baby. She said it was her sister's. These little girls all had red paint in the parting of their hair just above the forehead. That is the sure sign that they are all married. One of them, about eight years old, wore a great deal of jewelry, a half dozen lovely bracelets on each wrist, and jewels in her ears, nose, and on her ankles and toes. She was running around, smiling and talking to one and another. Her bright, happy face was prettier than all her jewelry, and I could only sit and look at her. Just then a young man came into the room. In an instant her muslin *chudda* was pulled over her face, covering it entirely, and in a most curious way she glided so as to have a number of people between her and the young man, so they could not see each other. The young man seemed in no hurry and was walking around a little; the child in the mean time dodging as if she had been used to that way. At last Mary quietly said the woman she was teaching couldn't give attention with so much moving about. Then the young man walked slowly out, and on the instant my sweet little maiden uncovered her smiling face and went on as if nothing had happened. I asked if that was her husband; the women said, "No, it is her husband's brother!" What do you think of that, my little girl friends? She had learned her lesson so early, and most likely has to practise it daily and will have to always. Then I heard this zenana lady give her Bible lesson. Betsey Whittaker is her daily teacher, and she showed good faithful teaching. The healing of the leper, the blind man, and the new birth, she related perfectly, as if she understood the real meaning of the leprosy of sin. She seemed almost a Christian, and in these Midnapore zenanas I believe there are many real praying souls.

*(To be continued.)*

## EDITORIAL NOTES.

A number of delegates were on their way to the St. Joseph Valley Michigan Yearly Meeting. It so happened that a company of women all intent on advancing missionary work were being conveyed from the station in one commodious wagon. On the front seat was the woman who knew nothing and cared nothing about missions until her pastor's wife induced her to read some copies of the *HELPER*. Then followed missionary reminiscences. Then the appetite which had been created called for more, until Michigan has now few women more interested in mission work than she. The mother of a Free Baptist minister, a young lady theological student, who often supplies pulpits on the Sabbath, the Western home secretary, the General Secretary, and other good workers completed the company. Probably the readers will be shocked when they know that the General Secretary gave orders that the ride was to be one of recreation and that no one was to talk missions. The woman on the front seat was too far off to be controlled, and she did her duty to the two brethren occupying the rest of the seat, but the remaining part of the company rested from their labors and enjoyed for an hour the gladness of a bright May day, the apple blossoms, and the violets. Ministers are generally admirable storytellers, but these women equaled them. One told how she saw in Brooklyn two little girls, who, seeing cows for the first time, were greatly terrified until she reassured them. Another knew some city girls who were visiting in the country, and who, being warned that there were hornets in a tree and that they had better not disturb them, replied, "O, we'll be careful not to hurt them; we're fond of birds." When the danger of convulsions had passed after this recital another left us in more subdued mood by telling of the little boy who was taken to ride in the country for the first time and who longed to "sit on the grass just once." When the friend placed him on the ground he sat down on the greensward and lovingly stroked the green carpet, expressing such joy that tears came to the eyes of those with him. Oh, the apples blossoms! The air seemed full of hanging gardens. Passing an orchard in which the trees fairly laughed, we noticed one

large limb, a mass of flowers, which had broken down ; wonder was expressed as to what caused it, but the Western home secretary is a well informed woman, and she explained that "that limb borrowed so much trouble at the prospect of bearing such a quantity of fruit, that it became discouraged, gave up, and broke down." The church was reached all too soon. The missionary meetings were especially effective in broad planning, and no one of those earnest workers seemed to be in danger of following the example of the apple bough. The General Secretary has attended the meetings of the New Hampshire and Massachusetts Associations, and can extend from the good women in these States most cordial greeting to the workers everywhere. The address of Mrs. Mary A. Davis at the New Hampshire Centennial Yearly Meeting was a most valuable historical one. She said that our W. M. S. raised during its first year \$500; in 1891, \$8,500; in the whole nineteen years, \$83,000.

Mrs. Lida J. Hallam writes under date Chandbali, May 6 : "How anxiously we are all looking for rain. The weather is intensely hot and very great fears of a famine are entertained. In the Balasore church they prayed that the Lord would either send rain or give grace to bear what is before us. Only this morning we had a letter from Dr. Nellie Phillips, asking us to be on the lookout for orphans for our orphanages. Cholera is raging so fearfully there will doubtless be many of them. In one of the villages from whence boys come to attend our mission Sunday-school some in every family were suffering with this disease. If rain does not come soon there will without doubt be a terrible famine. God help the poor ! When I first joined the mission in '67 we took in orphans (made by the famine in '66) by the hundreds. Many of them were too far gone to recover, but many lived, and are living bright, happy Christian lives to-day, and are training the children God has given them to follow on and know the Lord. *We know what a famine means*; we can never forget the awful sights of almost living skeletons we received at that time. God kept his promise then, *not one native Christian died of famine* in the provinces. We are all very much encouraged with the prospect of promised reinforcements in the fall. We shall hail them with joy."